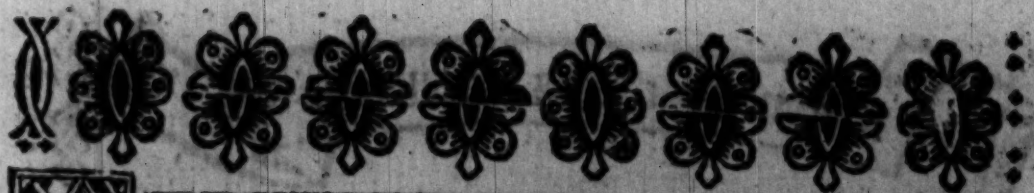





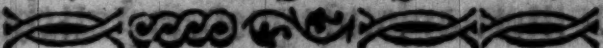
Saynt Nicholas of tollētyne






 His gloriuous and blessyd confessor & true
 relygiuous keper called saynt Nicholas of
 tollentyne/ Was bozne in a conutree called
 Bycen in a well dysposed Cyte called Myr-
 mane. His fathers name was Compagnous. His mo-
 ther hyght Amata/ bothe were very deuoute folke/ and
 well dysposed. The whiche longe lackynge a chylde
 gretely desyringe to haue one/ full besyly bothe daye &
 nyght besoughte almyghty god With deuoute voyce &
 prayers y they myghte haue one y myght be his dys-
 gente seruaunt. And bycause they thought themselfe vn-
 worthy to be herde/ they dayly worshipped blessyd saynt
 Nicholas deuoutly besechynge hym to be theyr aduo-
 cate y they myght obteyne theyr petycion and askynge.
 And at the laste of theyr more deuocyon by the inspyra-
 cyon of the holy ghost they wente on pylgrymage to a
 towne of y countree of Apuley called Barus. Where the
 forsayd gloriuous bysshop saynt Nicholas by an ymage
 y was there of hym y was gretely sought & worshyp-
 ped. And whan they had done theyr pylgrymage they
 retourned home agayne faythefully trustynge on god
 our lady & saynt Nicholas to haue theyr desyringe &
 petycyon/ as at the laste they had by theyr concessyon
 & grace. For anone after they came home y forsayd de-
 uoute womā Amata conceived and by prolesse she had
 a chylde/ Whome she caused to be crystened Nicholas
 in the worshyp of theyr aduocate & patron saynt Nicho-
 las that they behette to for a chylde.  lectio. ij.


 His forsayd chylde Nicholas brought vp in the
 vertuous examples & holsome techinges of his
 father & mother/ & also well lettered in scrypture/ grewe
 in chyldehode meruaylously good/ so y all the folke of the
 A. ij.

to wne prayled his bertuous lyuynge beſge but a chylde/
de/ & his gracypous dyspoſcyon ayenſt all men/ as pro-
phceyenge afore/ ſayd playnly ꝑ grete holynes ſholde
proue afterwarde in hym/ ſoz his lyfe ſhewed and apper-
red a certayne ſpecyall prerogatyue of all gentylneſſe
certely/ mekenes/ ſofternes/ chaſtite of mynde and body
and ſo grete abſtynence he dyde ꝑ whā he was but. vii.
yere olde he faſted thre dayes in the weke. Alſo he was
of gret pyte/ ſo ꝑ oftentymes wylfully he brought poze
men ſeke oz dyſeaſed in to his fathers houſe/ and there
through his entyle cauſed them to be releued & cheryſ-
ſhed. Alſo he was of good relygyon and byleue vnto god
whoſe enſamples he loked vpon oz redde oz elles remē-
bred/ ꝑ good wordes & cōmaundementes w a ryght fer-
uent deſyre he gladly herde & faſtly euer prynced them
in his mynde. In ꝑ whiche thyng is noted a meruayll
ꝑ whiche bleſſed Nycholas tolde in his laſte dayes to
a certayne relygous man that toke hede to hym whan
he was ſore ſeke on a tyme/ ſaynge ꝑ in his chyldehode
whan he dyde helpe a preeſt to ſynge maſſe. Whan the
bleſſed ſacrament was lyfte bp/ our ſauour Jeſu cryſt
appered to hym in the lykenes of a fayre chylde in a re-
lucēt garmente and a bryght ſhynynge face and mery
chere/ ſaynt Nycholas herde hym ſayng theſe wordes.
Innocentes & recti adheſerunt michi. That is to ſaye
Innocentes & good harmeles men hath drawen vnto
me. Alſo he ſayd ꝑ in ſo moche that he ſtrongely relyſted
theyꝝ grete temptacyon of all goostly enemyes & euer ſoz
like his owne wyl to pleaſe hym/ he ſholde haue ꝑ moze
grace and acceptyon of prayers. Lo what mede it is to
waxe good by tymes/ ſoz grace groweth after gouers
naufice.  Actō. iij.

A She was a yonge man he gretely coueyted res
 lyggon/ Whiche euer he specpally loued/ & was
 made a chanon in a place called saynt sauour/ he grew
 vp in vertue as he begon credynge do done & leuyng a
 syde all þ byces of youth & with grete payne merueyls
 lously forberynge and leuyng all maner of south wylds
 nes & synes of youth. It fortunied on a tyme he herde a
 certayne relyggyous man of the nombre of them þ blest
 sed saynt Austyn had ordeyned & called frere heremyte
 whan this blessed saynt Rycholas herde this holy rely
 ggyous man declare & shewe openly amonge the people
 þ perylles/ Jeoperdyes & vanytees of þ worlde exort þ
 ge all folke in theyr hertes to dyspyle þ worlde/ & whan
 this blessed Rycholas herde hym anone it kyndeled hþ
 inwardly/ in so moche þ vtterly he purposed wylfully
 to do & fullfyll þ thynge w all his herte þ the relyggyous
 man had aduysed hym to do. Wherfore he yode to þ res
 lyggyous man whose wordes were roted in his herte &
 lowly prayed hym þ he wolde helpe hþ for charyte out
 of þ bandes of the worlde in the which he sayd saynt Rych
 cholas I haue ben fettered & combyed vnto this daye/ &
 that I myght be worthy too be receyued amonge the
 nombre of your bzytherne freres hermytes of the ordre
 of saynt Austyn. For I quod saynt Rycholas hertely
 desyre euer to serue & gyue me to god/ vtterly to for sas
 ke þ worlde/ þ deuyll/ & my fleshe. And in euery thynge
 & poynt to lyue relyggyously to þ vttermest of my power
 by the grace of god/ & so dyde he gladly. His father and
 his mother were gladd therof/ and at the fyrst consens
 ted therto.



lctō. iij.

A S this blessed saynt Rycholas had takē vpon
 hym the relygion of frere hermytes of the ordre

A. iij.

of saynt Austyn aboute þ . xlv. yere of his age / he lyued
vertuously therein tyll conuenient & able tyme of his ful
aege / and than he was made a p̄est in a towne called
c̄yngul^r. At þ laste he was sente of þ rulers of þ ord̄e to
Tollentyn where he ledde almoost all his lyfe with a
merueylous abstynēce in so moche þ he fasted. iiii. dayes
euery weke brede & water alonely / besyde the dayes
that were commaūded by the chyrche. Also fleshe / fyls
she nor egges / whyte mete nor apples this blessed Nycholas
neuer ete. And on a tyme whan he was soze seke
they þ had power to commaunde vnneth coude bynge
hym or cause him to ete fleshe a certayne season bycaus
se to make hym stronge and restore his helthe. And an
other tyme whan he was so soze & greuouly seke than
there semed no lenger lyfe in hym / nor no man behete
hym lyfe in this worlde / as he was in a saynt slepe he
sawe Mary byrgyn mother of god / & also saynt Austyn
whose helpe he besought w̄ all entencion of all his her
te standynge by hym w̄ a mery chere. And whan this
blessed saynt Nycholas sawe them afore hym he gretly
meruaylled and thanked them of theyr compynge. And
they exorted hym & cōmaūded hym to be of good chere /
the blessed byrgyn Mary shewed her synger to a strete
and cōmaūded hym þ in the name of her sone he sholde
go in that strete to a certayne woman whose name she
shewed hym / & that he sholde aske þ woman newe bake
brede in the honoure of our lady & her sone and wete it
in water / and anone he sholde amende. And as he was
cōmaūded in his slepe he dyde whā he waked trustyge
in almyghty god & the blessed byrgyn mary and saynt
Austyn to be heled / & so he was.

lctō. b.



This blessed saynt Nicholas punysshed his fleshe & his body with grete hardnes & correccyon. And for more correccyon he ware moost often chaynes of yron. And also softe & easy beddes & syttinges & softe and easy clothes & raymentes he euer refused. He laye vpon chaffe y^e whiche he thoughte was to easy for his body. Also y^e clothes y^e he ware was sharpe course and harde and often chafed his body in many places. Also in hym was grete stedfastnes/ for on a tyme whan he was entysed & counsaylled of a certayne ryche kynnes man of his/ y^e he sholde leue so sharpe & harde a lyfe and go backe to an other place y^e he coude gete him to where he myght lyue more plentiously/ and more delyciously saynt Nicholas euer refused it vtterly with a stronge mynde in god/ for he coude neuer bowe his mynde thereto. His mekenes & obedyence was excedyng without mesure/ for not alonely to his superiour/ but also to his euenall and his inferiour. He was obedyent in goodnes and suffred them all. He had to all folke a synguler and a meruaylous pyte and charyte/ namely to pooze folke/ and nedye/ & to theym y^e were in ony trouble or sekenes/ whome often he bysytet & comforted whan he was very seke and weyke hymselfe. Somtyme he comforted them & releued them with wordes and somtyme he exhorted theym to kepe pacyence with good doctryne of scripture. And somtyme he refresshed theym with bodely fode and clothyng euey man after his nede. Also he caused thurgh his swete exortacyon and grete dyligence many men that he knewe had rychesse to do the same too the pooze and nedye. Whan this blessed saynte Nicholas had knowledge of ony folkes synnes or fautes eyther by pryncy confessyon/ or by ony other wyse he

was so sorpy that he wolde wepe and praye for them and
punysshed his body sore With fastes and correccyon to
gete them forgyuenes and grace to amende themselve
and to contynue in goodnes. This blessed saynt Nycholas
was pale of face shamefast and gladde/and mery of
countenaunce/ of a smothe and fayre fless he/ and kynde
to euery body. And he was moost wyse/ redy/ and dply-
gente to ony thyng that he sholde do that was good &
goodly

Acto. vi.

Also this blessed saynt Nycholas sayd masse e-
uery daye/ but he neuer sayd masse but he was
clene shyuen afoze/ ne there can no tongue tell the deu-
cyon that he had euer and in especyall at masse/ for the
streight of his masse was so spedy towarde god that
on a tyme whan he wente to a place called Bethaurus
in a certayne wyldernesse by the waye and layde hym
downe vpon the grounde for fayntnes/ and was halfe
aslepe there appered vnto hym the soule of a certayne
man whome saynt Nycholas knewe well ynoghe and
loued in his lyfe/ the whiche prayed hym instauntly &
he wolde saye masse for hym/ the whiche sholde not des-
lyuer and do profyte alonely to hym but also it sholde
profyte vnto innumerable other soules the whiche sou-
les were in a certayne playne there nye by that he shew-
wed to saynt Nycholas/ where they were punysshed
and tozmented with greuous paynes/ and that same
soule the whiche was comen vnto saynt Nycholas for
socoure and helpe was also tozmented with them with
the same selfe tozmentes that they hadde. And euen so
it was done. For seuen dayes after this blessed saynt

Nicholas had done the masse he sawe than in his slepe
 y same soule in grete & infynyte Joy and myrthe than
 kynge saynt Nicholas entyerly besechynge hym that
 thurgh his helpe the other grete innumerable multy-
 tude of soules myght be delyuered from theyr greuous
 paynes/ and that they myght come to heuen to euerlast-
 ynge Joye and gladnesse. Seria. ij. lcc. j.



The custome of synngynge of this blessed saynte
 was euer to be besy so y he slepte neuer a nyght
 almost/ but prayed contynually/ and the daye also/ saue
 when he was besy epyther in refreshynge his body with
 mete or drynke/ the whiche he toke full soberly and full
 seldome as it is shewed befoze/ or elles in hearynge con-
 fessions or doyenge other necessary thynges that were
 good and vertuous. He prayed with so grete stedfastnes
 and entencion & was cleuate & firmly set with so grete
 attendement & behemente of deuocyon y he semed hos-
 lely rauysshed in god/ & vtyerly delyuered & done of fro
 man/ nor there was nothyng so hygh and grete to obs-
 tepne but with the excellente delyte & besynes as who
 sayth with soo hote affeccyon & hyghe deuocyan of his
 moost stedfast prayers this blessed saynt obteyned it &
 gate it. lccō. ij.



How y whiche namely he bled a certayne oratory
 & praynge place Joyned & fast by an aulter whes-
 re nowe his moost holy bones are & rest. Also in his celle
 laye a stone y whiche he kneled vpon/ & another y he les-
 ned his armes vpon when he was so wery y he coude

In no wyse holde theym by no lenger/ and Wynter and
Somer kneeled on the colde stones. lectio. iij.

DErof the fendes had grete dyspyte so y they cesed
not alonely to tempte hym w dyuers temptacy
ons/ but also they seyng y they coude in no wyse cause
hym to consente to no maner suggestyons of temptacy
ons/ sette agaynste hym open bataylle/ and vexed hym
with moost sharpest rebukes/ thzettes vexacyons and
soze woundes. More ouer more Inwardly and hardly
than a man can thynke. And more ouer on a tyme
Whan this blessed saynt Nicholas amended his gar
mentes the deuylles toke it awayne frome hym bycause
his prayer was of soo grete effecte/ & they wolde haue
caused hym to leue of his prayer/ and muse on thynges
vnprofytable to his soule the whiche this blessed saynt
Nicholas knewe ryght well bycause of his good lyuynge
& mooste grete payne in resystynge temptacyon the
Whiche two thynges good lyuynge and forsakynge the
consentyng of temptation & for the same cause another
tyme they put out his lampe & cast it on y grounde and
brake it. lecto. iiii.



ALso oftentymes these forsayde deuylles made
grete noyses in his celle houlynge abhomyne
bly/ bycause his prayers was of so grete effecte/ & made
russhynge & claterynge of stones/ and crackynge of the
tymbre as all the celle shold haue fallen downe. And for
all this they seyng that they coude not in no wyse let
hym of his prayer/ nor ones too make hym to loke asy

de for he thought on god. And ones he sayd yf it be tēp-
 tacyon I Wyll praye moche more to haue grace to with-
 stande it. yf it be goddes sonde I Wyll praye feruentely
 to haue mercy and grace for I care not what payne cos-
 me to my body so it be to the helthe of my soule. And the
 deuylles seynge y they coude not let hym but he prayed
 more and more / they came in at his doze with huge and
 oryble lokes & ferefull noyses / roynnges and crynges.
 And they scourged hym so gretely & bette hym so fyerly
 y many days after the markes of the whyppes & scors-
 ges appered in all the partes of his body. *Lectio. v.*

The whiche also another tyme they dydde vnto
 hym in his celle doze Where they mette hym by
 nyght goynge to his oratory / they chydde hym & ouers-
 threwe hym greuously to the grounde. And euer whan
 he wolde haue rysen bp they bete hym downe agayne
 and hurte him ryght sore / and made so grete noyse that
 the freres herde it and rose from theyr beddes. And as
 they knewe the horryble batayle of this holy man they
 toke hym bp as deed and bare hym too his bedde. And
 therof this blessed saynt Nicholas was soo feblyshed
 y euer after he was lame. And lyke wyse we rede that
 it happened soo to saynt Anthony abbot. This thyng
 was of gret proue & holynes / & that he was good whis-
 che the deuylles hated so / & dyde so grete payne and per-
 secucion y he was a martyr ghostly. *lectio. vi.*

These wycked deuylles also had greate enuy of
 saynt Nicholas good bretherne & of the bryght

nes of his moost holy lyfe/ fro Whome as they knewe
Wel came so bryght beemes of vertue that chased all der
kenes of deedly synne and lyghtyng with good ensam
ple/ and gloryfied all holy chyrche bothe ferre & brode.
Also thughe the grete counsaill of god it fortunied that
this blessed saynt Nicholas sawe a meruaylous bys
yon of a starre y^e fyrste appered vnto hym Whan he was
a slepe as there were a grete multytude of people vpon
it so y^e h^e thought it stratched fro y^e towne that he was
borne in/ vnto Collyntyne where after he desealed. At
laste it appered vnto hym moze oftener/ Whan he was
awaked & euer it wente afoze hym to an aulter that sto
de by his oratory y^e he prayed in. lctō. j. Feria. iij.



Whan this blessed saynte Nicholas turned his
backe to go fro the aulter the starre banyshted
away/ y^e Whiche whan this vertuos father vnder
derstode many yeres afoze his deathe comaunded y^e his
body sholde be buryed there Whan he shall departe and
that no mā sholde take it fro thens. Also by this bysyou
playnly god wolde it sholde be sygnified that the moost
bryghtest clerenes of his moost holy lyfe and y^e bryght
nes of his grete deserues shewed eueuery where & y^e ful
constaunt & shyninge bryghtnes of his grete and innu
merable myzacles sholde lyghten & sprynge out at the
aulter where by the bysyon of god wolde he sholde be
buryed.

Here shall be shewed the myzacles of this blessed
saynt bryeffly. There was a certayn womā y^e euer
whā she conceived y^e chylde was borne oze y^e tyme/ & she

toke grete soze we & confessed herselfe w grete waylyn-
ges & wepynges/ & betoke herselfe to hym do what he
wolde with her/ mekely besechynge hym too praye for
her/ for it was vtterly agaynst her wyl. And this blyssed
saynt Nycholas soo prayed for her vnto god that euer
after she had good delyueraunce. ¶ The same woman
had a lytyll doughter y had so greuous a swellynge vnder
her chyne y it must nedes be cut & not without gre-
te peryll. And yet this blyssed saynt Nycholas thughe
his prayer yelded her safe & soude to her mother. lco. iij.

¶ Also this blyssed saynt Nycholas delyuered an-
other woman y whiche thughe trauayll. viij.
dayes tofore was greuously payned vnto dethe. Also
he heeled another woman fro grete payne y she had in
her eyen & in her heed & in her face swellynge/ thughe
the besechynge of her sone to saynt Nycholas y knewe
than his vertue. Also another chylde that fel in the fyre
& the handes & the armes was so soze brened y the fyn-
gers grewe togyder/ whiche was heeled thughe the
prayers of saynt Nycholas. lco. iij.

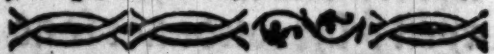
¶ A lyke wyse he heled another womans sone that
fell also in to the fyre & bzent all his face & lost his
syght. And also he gaue another woman her sight that
had two grete eyen & they stared out and yet she coude
not se. Also another woman had so grete disease in her
eyen y she coude not se at all. And she had bothe leches
and charmes for the same cause/ and whan they hadde
done the beste that they coude she was neuer the better

but had more sorowe/ for she lost bothe her wytte & natural strength/ but by þ prayers of this blessyd saynt Nicholas she had perfyte syght and strength. lctō. v.



Also it is to be noted that he perfytely heeled another woman þ was so often vexed with so grete heed ache þ she myght nother heere nor se. Also he perfytely heled a woman of the bloody flyre/ whome no leche nor medycyne coude helpe. Also he perfytely heled a womans breste þ was sore hurte. Also he fully heled a certayne relygyous man of his orde þ was brusten & sore vexed withall. Also he heled perfytely another þ had loste þ strength of all þ lefte syde of his body/ and þ fote of his lefte syde. And also another that was moost greuously vexed with heed ache & many other he delyucred fro moost greuous and ferefull axes. Also he fully heled another man þ hewed blockes & cut þ shynnes of his legges w so grete stroke þ all þ leches sayd playnly that there was no hope at all þ ener he sholde be heled.

This saynt Nicholas also knewe afore (lctō. vi.) and proued full many thynges by þ holy ghost. Also a poore woman gaue hym a certayne of flour for almesse/ he lefte some of it/ and she had that ltyll home in her vessell/ and it was so encreased whā she sholde occupyte it by myracle that it was moche more than euer it was. Also at masse whan there was water brought hym and he lacked wyne/ by his prayer the water was turned in to good wyne.



Also partryges was brought hym deer and roasted/ he comaunded them to flee and they had fethers and lyfe/

& flet forth with all as well as euer they dyd. Also by
his prayer he made a stone hole agayne þ kyng afoze
the crucifyre w yron chaynes & fell vpon his heed. Also
by his prayer he made hole another stone that a grete
blacke byrde lyke a kyte dyde breke. Whan there was a
counsayll taken in the cloyster of Tollentyne too make
a pyt and wyte where it myght best be done thurgh þ
prayers of this holy man it is sothe þ in the top of a cer-
tayne rede the water sprange by by the whiche token
they vnderstode playnly þ there it was best to dygge it.

In translatio scti Nicolai.

Lectio. i.

Also this grete myracle is to be had in mynde
þ whan this pytte was in dyggyng a grete
quaue began bothe in the pytte & in the foundacyon of
þ chyrche. And whan this blyssed saynt prayed wepyng
ge þ grounde was sad & sure so that there was no fere
fallynge. Whan that this moost holy man shone with
so grete myracles at the laste god ordeyned to call hym
vnto hym and whan the ende of his lyfe drawed nye he
herde by nyght before matyns tyme the moost swetest
aungelles the which abode contynually. vi. monethes
before his dethe.



lectio. ii.

This blessed saynt Nicholas had so grete delyte
in the herpyng of them that he brennyng for þ
desyre of another lyfe and ceased not to saye with saynt
Paule I desyre and coueyte to be departed & to be with
cryste for than I were surr. And openly he sayd vnto
them þ were present that the tyme of his dethe was
nye the whiche he toke with so grete mekenes and deu-
ocyon þ they metuapled that stode by namly whan
they sawe hym with so grete mekenes askyng theyn
forgyuenes for all þ he had trespassed them. He wente

With so grete Joye & gladnes þ he was sene stonde euer
 by the heuenly company of aungelles / and it was no
 meruayll bycause our sauoure Jesu cryste appered to
 hym With his blyssed mother byrgyn / & saynt Austyn
 his aduourpes confortynge hym & sayenge / Well thou
 be thou good seruaunt and true come in to the Joye of
 thy god. ⁊c.



Thus endeth the lyfe of saynt Nicholais of Tollen-
 tyne. Enprynted at London in Fleetestrete at the sygne
 of the sonne by Wynkyn de worde.



23 JU 59

